

Prayers of 42 years answered in Honduras

By Stanley Stamps

The patient and persistent prayers across nearly 40 years were answered in August for a Honduran believer who lives in the country's western mountains. According to Dennis Laravia, a physician from Ferriday, La., who led a medical team made up of volunteers from Louisiana and Mississippi, an elderly woman was one of the last patients seen by the medical brigade. She had been saved more than 50 years ago in Tegucigalpa during an evangelistic crusade and later had returned to her home in the mountains of the interior of Honduras. Since returning home 40 years ago she had been praying the Lord would send a medical brigade into that remote area where professional medical attention was not available.

Help came in mid-August when the medical and evangelistic team made up of 12 volunteers from Louisiana and Mississippi, accompanied by ten Honduran helpers conducted a four day medical clinic in the remote mountain municipality of San Francisco near the Honduras-El Salvador border. The team led by Laravia worked under the supervision of Leslie Shaw, a Southern Baptist volunteer who mans the Baptist health clinic at Gualcinca.

Mississippians accompanying Laravia's team were Mrs. Kay Carner, a nurse from Brookhaven, and Keith Smith, a physician from Natchez. According to Mrs. Carner, the medical project in Honduras was an un-

forgettable and rewarding experience. It was also the most taxing trip both physically and logistically that she has made to Honduras. This was the fourth such medical project in which she has participated in as many years. The team arrived in Tegucigalpa over the weekend of Aug. 12, and flew the next day by small Missionary Aviation Fellowship (MAF) aircraft to a seldom used landing strip at Mayquera near the municipality of San Francisco. From the landing strip the team and their equipment were transported on horse and mule back over the mountains to the village, an arduous trip that took four hours.

The mission trip suffered a setback when the medical supplies were held up at the customs office over the weekend until someone from the health ministry could inspect to make certain none had expired dates.

The team used a small amount of medications Shaw had available and some aspirin and vitamins Carner had in her luggage. By noon Monday, the populace was feeling deceived. Laravia and his team gathered for prayer that the medications would soon arrive. Mrs. Carner said that barely three minutes after the group had prayed, a MAP plane flew overhead and communicated the good news that the medications had been released.

By 10 that night the pack animals had arrived with the medications. Kay Carner pointed out, "Volunteer groups need to be aware of this law regarding the expiration date of medicines taken for medical projects. . . I have strong feelings about taking anything second best to the mission field," she said.

The group saw more than 500 patients in general medicine, 20 for minor surgery, and 270 dental patients. One patient had suffered three years with a big black thorn embedded in his shoulder. Smith was able to remove it and "the man's eyes lit up with relief," said Smith.

With the help of Honduran pastors, 24 professions of faith were registered and two new believers were baptized at the conclusion of the mission project. This was the first such project in San Francisco.

Stanley Stamps is a Mississippian and a missionary assigned to Honduras.

Ugandan military expels Hesch

KAMPALA, Uganda (BP) — Ugandan military officials Nov. 7 ordered Southern Baptist missionary Roger Hesch to leave the country within seven days.

Hesch, imprisoned for a week without formal charges, learned of the accusation against him and the expulsion order at the same time. He was charged with entering a military installation without authorization Oct. 31.

That night Hesch gave a Ugandan soldier a ride back to his barracks after showing an evangelistic film at a rehabilitation center for the handicapped in Masaka, Uganda. Hesch told fellow missionaries he drove on to the military base with no questions asked, spent a few minutes passing out Christian tracts, and left. His soldier passenger, a Baptist, took a box of Bibles to distribute later.

Those few minutes resulted in Hesch's arrest the next day and the expulsion order six days later.

American Embassy officials and Southern Baptist mission representatives in Uganda decided Nov. 8 to jointly appeal the order to Ugandan President Yoweri Museveni. But they doubt it will be overturned, said Jim Houser, a Southern Baptist mission administrator based in Nairobi, Kenya. The order was signed by the highest military official in Uganda other than Museveni.

"Roger spent Nov. 8 consulting with American Embassy officials in Kampala and with other Baptist missionaries," said Houser, who talked with Hesch shortly after his release Nov. 7.

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The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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Groups address religious holidays in public schools

By Kathy Palen

WASHINGTON (BP) — Although a new national climate has emerged concerning religion in public schools, at least one perennial problem remains. What should public schools do about religious holidays?

A broad coalition of 16 educational and religious organizations — including the Baptist Joint Committee on Public Affairs — released a publication on the issue during a news conference Oct. 5.

In introducing "Religious Holidays in the Public Schools," Oliver S. Thomas, BJC general counsel, told reporters: "The brochure is a consensus document that we hope will promote a climate of cooperation between school boards, administrators, parents and teachers in school districts throughout the country."

"We offer general guidelines for treating the question of religious holidays in schools in ways that are constitutionally permissible and educationally sound. We discuss how and where religious holidays may be taught about in the classroom. And we address the 'December dilemma' that is often a flash point for conflict."

The publication offers brief answers to a variety of questions, including:

— How should religious holidays be treated in public school classrooms?

"Teachers must be alert to the distinction between teaching about religious holidays, which is permissible, and celebrating religious holidays, which is not."

Recognition of and information about holidays may focus on how and when they are celebrated, their origins, histories, and generally agreed-upon meanings, according to the publication. Teachers may not use the study of religious holidays as an opportunity to proselytize or inject personal religious beliefs, it adds.

— What about Christmas? "Deci-

sions about what to do in December should begin with the understanding that public schools may not sponsor religious devotions or celebrations."

Schools should devise holiday programs that serve an educational purpose for all students and that make no students feel excluded or identified with a religion not their own, the publication explains. Holiday concerts in December may include music related to Christmas and Hanukkah, but religious music should not dominate, it states, adding that any dramatic productions should emphasize the cultural aspects of the holidays.

— May religious symbols or music be used in public schools? "The use of religious symbols, provided they are used only as examples of cultural and religious heritage, is permissible as a teaching aid or resource. . . . Sacred music may be sung or played as part of the academic study of music."

School concerts that present a variety of selections may include religious music, the brochure states, adding that concerts should avoid programs dominated by religious music, especially when they coincide with a particular religious holiday.

— What about religious objections to some holidays? "Administrators and teachers should understand that a policy or practice of excusing students from a specific activity or discussion cannot be used as a rationale for school sponsorship or religious celebrations or worship for the remaining students."

— May students be absent for religious holidays? "Students should be allowed a reasonable number of ex-

cused absences, without penalties, to observe religious holidays within their traditions."

"To the secularists who would sweep every vestige of religion out of our schools and to the zealots who would convert the schools into an evangelistic arm of the church, this brochure says, 'No,'" Thomas said. "The proper approach is to view religious holidays as opportunities to educate the next generation of Americans about our cultural and religious diversity and heritage."

"Obviously, this calls for sensitivity on the part of teachers and administrators as no child should be made to feel alienated in his own school."

In addition to the BJC, organizations sponsoring the publication include the American Academy of Religion, American Association of School Administrators, American Federation of Teachers, American Jewish Committee, American Jewish Congress, Americans United Research Foundation and Association for Supervision and Curriculum Development.

Other sponsors are the Christian Legal Society, National Association of Evangelicals, National Conference of Christians and Jews, National Council of Churches of Christ in the U.S.A., National Council on Religion and Public Education, National Council for the Social Studies, National Education Association and National School Boards Association.

Copies of the publication are available from the BJC.

Kathy Palen writes for the BJC.

Polish Baptists happy, cautious about democratic government

By Mike Creswell

WROCLAW, Poland (BP) — Polish Baptists are cautiously beginning to use freedoms gained under a new democratic government for increased evangelistic activities.

But they are moving slowly because old, repressive laws remain on the books. Until elections next spring, local government officials remain unchanged, said Konstanty Wiazowski, president of the Baptist Union of Poland.

World attention focused on Poland for months as it elected its first non-communist government in more than 40 years. Tadeusz Mazowiecki, a former opponent of communists, became prime minister in a series of maneuvers by Lech Walesa and other Solidarity trade union leaders.

"It's rather encouraging for us, because it's for betterment maybe in economics and improvement in democracy," said Wiazowski. "We cannot say anything about the new government; it's only a few weeks old. But we're identifying with a society that is very much for a new government, for removing the political element from the economy, for putting

the economy on its feet. As Baptists, we were always for it. The opinion of the common man was that communists were not competent."

Others are even more frank.

"I never thought I'd live long enough to see this change to democracy, to see the collapse of this nonsensical system," said a jubilant Ruth Kowalczyk, director of an English school being started by Wroclaw Baptist Church. "I thought maybe my son would see it. I didn't think it would go so quickly. A few years ago people were in prison, beaten and tortured. I thought Walesa was history."

During communist rule, Poland's more than 3,000 Baptists often were shut out of government offices or jobs, which usually were distributed on the basis of allegiance to the Communist Party and atheism. The result: "We Baptists abstained from the political side," Wiazowski explained.

A few Baptists were active in Solidarity's early struggles, and some were jailed for their political activism as late as 1981. Those activists have since moved to Canada or the United States.



The new and past presidents of the Mississippi Baptist Convention share the stage following the election. The new president, Eddie Hamilton, pastor of Oak Forest Church, Jackson, speaks from the pulpit. The retiring (outgoing) president, Jim Futral, pastor of Broadmoor Church, Jackson, waits his turn.

Editorials . . . by Don McGregor

A family gathering

The Mississippi Baptist Convention last week was a family gathering with a minimum of disagreement and family harmony prevailing after issues were settled.

Actually, there seemed to be only two matters of disagreement. One went one way. The other went the other. Both decisions were accepted graciously.

One thing all agreed on was the impact of the closing message by E. V. Hill, pastor of the Mount Zion Missionary Baptist Church in the Watts section of Los Angeles. Hill had the audience alternately laughing and weeping and throwing in a few cheers along the way as he gave his reasons for accepting Jesus as his personal savior. The main reason, he said, is that he is not going to hell. The second reason was that he might know Jesus better and become like him. The third reason was that Jesus has a kingdom and in that kingdom there are no limitations.

Hill noted that God has done great things and pointed out that he (Hill), the former money courier for the freedom riders of the sixties who was reluctantly accepted at a Jackson motel, was preaching from the pulpit of First Baptist Church, Jackson. He added that Mississippi has also done great things in that the state now has the largest number of elected black officials of any state in the nation, including California.

The only disagreements of the convention came on considerations of resolutions concerning freedom of the press and the Baptist Joint Committee on Public Affairs. An effort was made to table the resolution on

freedom of the press, but it was defeated. The resolution then passed with little opposition.

The resolution on the Baptist Joint Committee did not fare as well. A motion to table that resolution also failed, but then there was a motion to strike the original resolution and adopt a new one that had not been presented before the deadline. While such action is contrary to the convention constitution, it passed in a close vote nevertheless and became the statement of this year's convention.

The resolutions in their totality will be presented elsewhere. One was a resolution opposing a state-run lottery, which passed handily. Before it was passed, however, there was an amendment adopted calling for "creative and innovative ways" to raise "legitimate" money for aiding education.

The resolution that was substituted for the one proposed by the resolutions committee on the Baptist Joint Committee pointed out that the Joint Committee has been a "controversial entity" and that the Mississippi Baptist Convention had been "characterized by love and unity." It asked that the matter be left "in the hands of those who are charged with trying to resolve the conflicts."

The Baptist Joint Committee has become controversial in the last 10 years because the group that has come into power during that time has asked the Joint Committee to take actions contrary to its stated purpose. It has been asked to speak to the abortion question, and it cannot. It has been asked to promote mandated prayer in the public school. This,

however, is declared to be unconstitutional; and it is a fact that most Baptists are opposed to such forced prayer.

Prior to the past 10 years, the Baptist Joint Committee was not a controversial entity, though it has been in operation more than 50 years.

The body charged with resolving conflicts revolving around the Baptist Joint Committee is the Southern Baptist Convention. That body has steadfastly refused to change the Baptist Joint Committee, even as late as this year in Las Vegas.

The budget of \$19,581,130 for 1990 was passed without question. That is \$477,589 more than the adjusted budget for this year. Because of the nature of the circumstances, it must be noted that while the total budget for 1990 went up almost more than \$400,000, the budget for the Baptist Record went down \$62,707 from this year. The Baptist Record had fashioned a zero-increase budget as was requested, but then the budget committee found \$62,000 in escrow to be used in case of a sudden postage increase and applied that amount to the Baptist Record budget. For that reason, the Cooperative Program portion of the paper's budget went down by 25 percent. While the Cooperative Program has furnished about 23.5 percent of the paper's \$1.1 million budget in the past, next year it will be about 18.5 percent of a budget of around \$1 million.

This will need to be remembered when the budget for 1991 is put together, for the \$62,000 was a one-time shot in the arm. It will have to be replaced out of Cooperative Pro-

Lottie Moon . . .

"We wouldn't have a car"

By James and Guinevere Young

Without the Lottie Moon Christmas Offering we wouldn't have a car with which to help our Bangladeshi friends in times of special need.

One night we'd just set the clock alarm to go off at 4:30 a.m. and were about to climb in bed when we heard someone calling at our window. Our neighbor was shouting, "You have to help us; you must help us. Please come now; there is an emergency."

James opened the door that had been locked for the night to hear the explanation of the call. Our neighbor said that his relative living in a distant village accessible only by a winding trail had delivered a baby and was still very sick with a knot in her stomach. He begged James to go with him in our Lottie Moon car to bring

her into the town hospital, or she was probably going to die.

James got dressed and took off with the neighbor on the impossible path, now even more dangerous because of rain. James could hardly travel into the village and once there thought, "I'll never be able to get out of here." Hours later he crawled back into bed. He'd gotten the sick lady to the hospital.

The next day the news came to us that the KNOT IN THE STOMACH was a twin to the first baby! We teasingly called them the Country Twin and the City Twin.

James and Guinevere Young are missionaries to Bangladesh from Mississippi.

gram funds for the 1991 budget. So in that budget the Cooperative Program portion for the Baptist Record will show an increase of 25 percent or more. Sometimes such figures raise questions.

The family harmony that prevailed during last week's convention should be an encouragement to Mississippi Baptists. It was a fine convention. The credit should be laid at the feet of all Mississippi Baptists, for it was a family effort. Leading the family in a remarkable way was the president, Jim Futral.

He served well.

An agonizing decision had to be made during the convention by the credentials committee. The Wildwood Church, Tupelo, applied for messenger status and was turned down. The church has been contributing to the annual missions offer-

ings but it has not contributed to the Cooperative Program. The convention's constitution says that to have its messengers seated, a church must do so. The Convention Board's Executive Committee had recommended accepting the church; and budget chairman Larry Otis, himself a member of a church in Tupelo, made a \$20 contribution to the Cooperative Program in the name of the church. The credential committee's decision, however, was that the constitution's stipulations had not been satisfied, and the request was denied.

The decision had to be the correct one, but it is to be hoped that the church will make the needed adjustments and be back seeking messenger status next year.

Surely it would be welcomed with open arms.

Guest opinion . . .

Seeds planted — fruit ahead

By Bruce Hill

Fifty-two men and women made up 18 teams that visited southwest Japan during the last two weeks of October to participate in the observance of the 100th anniversary of Baptist work in that country.

The team members departed from Jackson on Oct. 16. After a layover in Hong Kong, they arrived in Fukuoka, Japan, on Friday evening, Oct. 20. An orientation meeting was held Saturday morning prior to team members spreading out across the southern island of Kyushu and into the southern part of Honshu, the largest of the four main islands of Japan.

It would be 10 short days before team members gathered back to Fukuoka for a victory celebration dinner on Oct. 30. They would board Japan Airline flight 302 at 8 a.m., Oct. 31 bound for Jackson, Mississippi, USA.

The Japanese people left an indelible mark upon the lives of our team members during the brief nine days we spent in their churches and homes while participating in the Japan-South partnership evangelism effort.

Team members had four major ob-

jectives in mind as they visited in 14 churches and four missions. These were to win the lost to Christ, to encourage the Christians, to encourage the missionaries, and to broaden our Christian experience.

Our Southern Baptist missionaries have devoted years of their lives in a nation that numbers nearly 122 million people. Some 100,000 of these claim membership in a number of Protestant and Catholic churches. Members of the Japan Baptist Convention number close to 28,000. Less than one percent of the Japanese population is Christian.

One national pastor said it takes an average of 10 years for a Japanese to make the decision to commit his or her life to Christ.

After actually seeing the ever-present influence of Confucianism, Buddhism, and Shintoism upon the daily lives of the people of Japan, one can catch a glimpse of the overwhelming hold these religions and moral codes have upon the nation of Japan.

One of the greatest apparent opportunities for our missionaries is

reaching the future generations of Japan through the schools. We have men and women like Dr. Hershel C. Johnson and his wife, Elizabeth, who teach at Seinan Gakuin University in Fukuoka, the Japan Baptist school rated third in academic excellence in all of Japan, and Dr. Vera Campbell, chancellor of Seinan Jo Gakuin in Kitakyushu, an all girls' junior college with an excellent rating also.

The impact of these dedicated Christian teachers, along with Japanese like Professor Takeshi Yamanaka of Saga University and his wife, Mrs. Sakiyo Yamanaka of Seinan Gakuin, are having a tremendous impact on the youth of Japan. Their work is already bearing fruit as they lead young people to Christ.

The Japan Baptist Convention's goal of 500 churches and 500,000 believers by the year 2,000 will surely come to pass due to the seeds that are now being planted in the lives of the children and youth of Japan through the schools and Christian kindergartens such as Ariyoshi's Lamb Kindergarten in Fukuoka.

Think of the blossoming of the

cherry tree in the spring and let it be a sign of the near future when the Japanese youth will burst forth as Christians all across Japan from Hokkaido in the north to Kyushu in the south. The work done by dedicated men and women across Japan will bear fruit for our Lord and Savior, Jesus Christ, and to the honor of God, the Father (Kami Sama, as he is known in Japan).

The nationalist Christians of Japan have a dedication and commitment that is equal to any people of the world. These men, women, and young people have made and are continuing to make extremely difficult decisions as they commit their lives to Christ.

Oftentimes it literally means they are outcasts from their families, and they face being ostracized by friends and co-workers.

The Japanese culture does not lend itself to producing a people who openly express their feelings to one another, and so it is difficult for them to engage in personal evangelism. They are, however, willing to learn; and, as they are led by our missionaries and their pastors, they are beginning to step out and share their faith in the true and living God.

These Japanese pastors need our prayers and support as they struggle to begin new churches and missions

and to keep the small congregations from becoming stagnant and dying.

The pastors and lay people who took part in this evangelistic effort had numerous opportunities to share their faith in God to the church bodies, in schools, and one-on-one through an interpreter or with a tract printed in the Japanese language.

The goal of having your Christian experience broadened was one of the highlights of the trip. Working daily with the Christian missionaries and the Christians of Japan challenged our team members to go back home and be more dedicated in our own churches, homes, businesses, and among those we see each day.

During the victory celebration dinner, the team members reported some 81 professions of faith, over 100 rededications, and over 200 decisions of all kinds. This was a cause for all to rejoice.

Bill Walker, missionary working in Tokyo, said the seed planted during the days of October would begin to bear fruit and Japan would see many new Christians in the next year as a direct result of the Joint Evangelism Crusade by men and women of Japan and Mississippi.

Pray daily for this to come to pass. Bruce Hill is editor and publisher of the Holmes County Herald. He is a member of First Church, Lexington.

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Pastors meet, name McComb as president

J. Roy McComb, pastor of First Church, Columbia, was elected president of the Mississippi Pastors' Conference last week without opposition. He had been vice-president of the pastors' body during the past year.

Dennis Johnsey, pastor of First Church, Pascagoula, was named vice-president of the body in an election also involving Cornell Daughtry, pastor of First Church, Indianola.

By action of this year's meeting, the vice-president will become the president elect and automatically become the next president. Thus in the future, only a president elect and a secretary will be elected.

Elected secretary this year by acclamation was Dwight Smith, pastor of West Ellisville Church in Ellisville.

The closing message for this year's meeting was delivered by Fred Wolfe, pastor of Cottage Hills Church, Mobile, Ala. Wolfe, who is secretary of the Southern Baptist Convention Executive Committee, said the only hope for the Southern Baptist Convention is a "heaven-sent, heart-changing revival."

He said that the convention is no closer to healing than it has been in the past and that the only hope is for God to intervene and bring a heart-changing revival.

"What we need in churches and in lives," he said, is to return to the presence of the almighty God."

He declared that the preachers of God must be desperate for revival. He

said that the preachers must prepare a place in their hearts, in the local churches, and in the denomination for the presence of God.

He added that there has never been a mighty movement of God apart from the desperate prayer of his people.

Ed Gandy, pastor of First Church, Kosciusko, was president of the Pastors' Conference for this year. The Mississippi Baptist Convention took action to begin its sessions on Tuesday morning, so Gandy noted that the future pastors' conferences would begin at noon on Mondays. "The pastors cannot get here for the Monday morning sessions," he said. The conferences would end with a Monday evening session.

Lannie Wilbourn, pastor of Pinelake Church, Brandon, was secretary of the conference this year.

The theme of the conference was "We Would See Jesus." Joel Gregory, pastor of Travis Avenue Church, Fort Worth, and immediate past president of the Baptist General Convention of Texas, was the other out-of-state speaker during the conference.

Speakers from within the state were D. J. Benson, pastor of Salem Heights Church, Laurel; Dennis Smith, pastor of First Church, Corinth; Mickey Dalrymple, pastor of Fairview Church, Columbus; and Ronnie Robinson, executive director-elect of the Mississippi Baptist Children's Village.

The Baptist Record

The Second Front Page

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, November 23, 1989

Published Since 1877

Convention elects Hamilton, adopts \$19.5 million budget

By Tim Nicholas

29 fewer than the previous year.

Eddie Hamilton, pastor of Oak Forest Baptist Church, Jackson, was elected president of the convention in a runoff against Tupelo businessman Larry Otis, of Calvary Church, there, who was later elected first vice president. Others nominated for president were Ed Gandy, pastor of First Baptist Church, Kosciusko, and Gene Henderson, pastor of First Baptist Church, Brandon. Hardy Denham, pastor of North Long Beach Baptist Church, Long Beach, was nominated against Otis for first vice president.

Elected unopposed for second vice president was Talmadge Smith, director of missions for Copiah and Lincoln Associations.

The Cooperative Program budget is \$19,581,130 with 36.53 percent going to Southern Baptist causes out of state. This is a half percent increase over the amount given in 1989 based on a 1989 budget which was revised downward by \$1 million in August. There is a half million challenge budget tacked onto the 1990 budget with 25 percent of that going to SBC causes, half to the Mississippi Baptist colleges, and one fourth to Mississippi Baptist Convention causes.

A line item of \$115,095 in the budget will go to Clarke College, which has operated in the red for most of the past 20 years. Clarke, a junior college in Newton, is operated by Mississippi College which receives all the funding for Clarke but keeps separate books.

Messengers heard a report that the day before the convention opened, financially-troubled William Carey College had secured a \$4.1 million loan which allows the college to reorganize its finances. The loan is tied to an agreement, requested by college trustees, for the money to be paid back out of college funds allocated to

Carey by the Mississippi Baptist Convention.

In a resolution, messengers urged Mississippi Baptists to tell their legislators and the governor of their opposition to "any attempt to raise funding through a state-operated lottery."

Mississippi Gov. Ray Mabus has linked an education reform proposal to an attempt to amend the Mississippi Constitution to allow gambling. Mabus would pay for the reforms with a state-backed lottery. The governor requested and was refused time on the convention program to discuss his education proposal.

An amendment from the floor added that Mississippi Baptists should covenant to seek legitimate ways to raise revenue for education.

A resolution supporting the Baptist Joint Committee survived a motion to table and then was replaced on the floor by one which called the committee a "controversial entity" and resolved to "leave this matter in the hands of those who are charged with trying to resolve the conflicts."

Another resolution supporting Baptist Press survived a tabling motion. The resolution noted that "Baptists historically have encouraged and supported a free press and have rejected all efforts to intimidate the free press." It called for copies to be sent to members of the SBC Executive Committee.

The 1990 Mississippi Baptist Convention will take place Nov. 13-14 at First Baptist Church, Jackson.

Next year's session will begin on Tuesday morning and wind up with a Wednesday evening meeting. The preacher for the annual sermon will be Rex Yancey, pastor of First Church, Quitman. The alternate will be Jim Street, pastor of Calvary Church, Jackson.

Overseas missions seek 370 new workers for '90

By Marty Croll

RICHMOND, Va. (BP) — Southern Baptist missionaries are asking the convention's Foreign Mission Board to fill 370 new missionary jobs in 1990, an increase of about 11 percent over personnel requests for 1989.

The 3,800-plus missionaries also are asking for 285 workers who are not career missionaries, a 30 percent jump over last year. That increase shows a growing emphasis on broadening the pool of Southern Baptists participating in overseas mission work.

The rise in missionary requests represents a sign of hope to the denomination's foreign mission enterprise, board strategists said. Two years ago missionaries asked for new co-workers to fill 426 jobs, but missionary requests dropped by nearly one-fourth last year after a funding shortfall forced the Foreign Mission Board to shave 12 percent off its operating budget.

Area directors of mission work worldwide presented the 1990 requests during an annual review of personnel needs at board offices in Richmond, Va., Oct. 16. Also at the session, board enlistment workers told area directors how they plan to reverse a four-year downward trend in new missionary appointments.

Top needs for 1990 include missionaries to start churches among Muslims in the Middle East, train pastors and lay leaders through theological education in Angola, and start churches in Hong Kong.

Priorities also include workers to teach English as a second language

in Poland, minister to pastors in an Eastern European nation, coordinate a program for the handicapped in Mexico City and work in a hospital and public health services in Yemen.

Twelve of the global strategists' 25 top requests call for missionary church starters. Four ask for nonresidential missionaries, a new category of workers assigned to help evangelize unreached people groups from outside their homelands, which often are closed to missionaries.

(Continued on page 4)



Earl Kelly, retired executive director-treasurer of the Mississippi Baptist Convention Board, and Mrs. Kelly were honored during the Mississippi Baptist Convention. They are shown during the session of the convention that was presented in their honor.

Mississippi sweeps ACTS awards again

Mississippi churches swept the ACTS Awards again! The fourth annual ACTS awards presentation, held Nov. 9, at the Southern Baptist Radio and Television Commission in Fort Worth, Texas, was carried on the ACTS network.

Those winning first place awards were: CHRISTIAN MESSAGE — "Tracks," Rankin County ACTS and First Baptist Church, Brandon, produced by Walt Grayson; BEST COMMERCIAL — "Subscribe NOW!" — ACTS of Jackson, produced by Steve Guidry; and EVENTS COVERAGE

SPECIAL — "To Him Who is Able" — Mississippi Baptist Convention Board, produced by Farrell Blankenship.

Two outstanding special awards were also presented to Mississippi churches: BEST SPOT OF THE YEAR — "Tracks," Rankin County ACTS and First Baptist Church, Brandon, produced by Walt Grayson; and CABLE AFFILIATE OF THE YEAR — Lebanon ACTS Board and Cable 6 — First Baptist Church, Hattiesburg, Joel Ray, local ACTS board of chairman, and Merle Guyton, local ACTS manager.

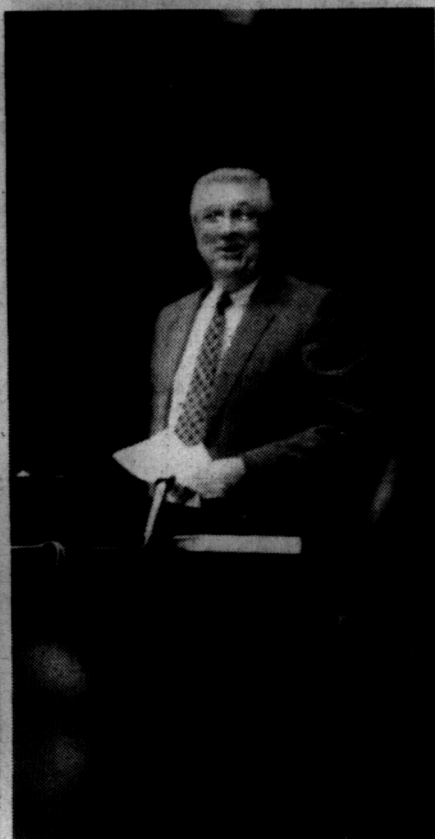


Eddie Hamilton, center, new president of the Mississippi Baptist Convention, is surrounded by the other officers. From left to right are Larry Otis, Tupelo layman, first vice-president; J. W. Brister, director of missions for Hinds-Madison Association, associate recording secretary; Clark Hensley, retired executive director of the Christian Action Commission; recording secretary; and Talmadge Smith, director of missions for Copiah and Lincoln Associations, second vice-president.

Personalities at the Pastor's Conference



New officers of the Mississippi Baptist Pastors' Conference are, left to right, Dwight Smith, pastor of West Ellisville Church, Ellisville, secretary-treasurer; Dennis Johnsey, pastor of First Church, Pascagoula, vice-president and president-elect; and J. Roy McComb, pastor of First Church, Columbia, president.



Ed Gandy



Mickey Dalrymple



Ronnie Robinson



Fred Wolfe



D. J. Benson



Joel Gregory



Dennis H. Smith

Overseas missions seek 370 workers for '90

(Continued from page 3)

missionaries to help start churches. This year they are asking for 210. In the evangelism and church development category, which includes church starters, missionaries increased their requests by 15 percent, from 240 last year to 276 for 1990.

For 1990, missionaries are requesting 14 educators, 36 health-care professionals, 14 media workers, 13 people with business skills, and 11 community development specialists.

Enlistment staff members at the Foreign Mission Board said they will have to increase their pool of applicants to find these people. The number of missionary appointments has fallen each year since hitting a peak in 1985.

So far this year, the board has appointed missionaries to fill only 35 percent of missionary personnel requests from last year. Of the top 25 mission assignment requests highlighted by overseas strategists last year, five have been filled by new missionaries and one by transferring a missionary. From 118 requests offered last year as priorities by area mission directors, 32 have been filled by new missionaries.

The intensity of the personal call to each new missionary has not diminished, according to Tim Brendle, associate vice president for mission personnel. Enlistment staff will step up efforts to find people called by

God to fill priority needs, he said. Of every 50 prospects with whom they make contact, seven actually begin the soul-searching path to missionary appointment, Brendle said. Of the seven, one is appointed.

Marty Croll writes for the FMB.

HMB has toll-free line for volunteers

ATLANTA (BP) — The Southern Baptist Home Mission Board has installed a toll-free telephone line to assist home missions volunteers and people needing volunteer assistance.

The number is (800) HMB-VOLS, or (800) 462-8657.

Calls on the toll-free line will be answered in the HMB's volunteer division office. Division Director Don Hammonds said the line was installed to allow Southern Baptists easier access to information about volunteer missions opportunities and to assist missionaries, pastors and associational workers who want to request volunteer assistance.

Callers may use the toll-free line to receive information about a variety of HMB volunteer programs.

Son of Charles Holifield, pastor, dies in accident

Terry Holifield, 33, son of Charles and Mrs. Holifield, died in an automobile accident early Sunday morning, Nov. 19. Charles Holifield is pastor of Union and Hux churches in Centreville. Funeral arrangements were set for Wed., Nov. 22, in Centreville. Terry's wife and son were hospitalized as a result of the accident. She has been released. The son has a broken leg and is in traction.

Tyndale version available to public

SAYBROOK, Connecticut (EP) — For the first time since the 16th century, the New Testament as translated by William Tyndale will be available to the public. Tyndale was burned at the stake in 1536 by papal authorities on charges of heresy because of his efforts to translate the Bible from the original Hebrew and Greek. Copies that survived the Roman Catholic ban formed the basis for much of the King James Version of the Bible, translated in 1611. Tyndale-inspired translated phrases include "The spirit is willing, but the flesh is weak," and "the salt of the earth." The reproduction has been edited only to update antiquated spellings, and was to be released by Yale University Press.

79

Were Able To Go

A record number of 79 Mississippi Baptist Student Union Summer and Semester Missionaries have served on the home and foreign mission fields in 1989. Students on 34 campuses raised a record total of more than \$95,000 to send these students.

As a result of these kinds of experiences, our world and the lives of almost 1,200 BSU Missionaries over the past 42 years will never be the same.

BSU Missions Touching Lives . . .

"My knowledge of missions was only an extra offering taken up in church at Christmas and Easter. My eyes were opened to the true meaning of missions during the time I served as a Summer Missionary."

Bryan Smith, Ellisville — Montana, 1978

"Summer Missions set a new direction for my life, as it has for thousands of students like me."

Debbie Chisolm, Laurel — New Mexico, 1977

"BSU Summer Missions has truly shaped my whole view of ministry. Perhaps my greatest realization from serving has been that Christianity is missions."

Hunter Huff, Kentucky — Israel, 1982

"Summer Missions provided for me the experience through which God led me into full-time Christian work."

Monica Powell Ivey, Jackson — Arizona, 1979

"With all the enthusiasm and idealism that a teenager could muster, I filled out an application for BSU missions . . . without knowing that God had begun working in my life."

Dennis Johnsey, Pascagoula — Jamaica, 1970

BSU Missions Touching The World . . .

"Summer Missions was an experience that opened my eyes to so many needs — the need to share Jesus with the world and my part in doing that."

Sara Simpson, Kentucky — India, 1986

"Summer Missions gave me a true love for churches in 'mission' areas. It played a large part in my decision to move to Colorado, where I am involved in a small Southern Baptist Church."

Jeanette Herring, Colorado — Wyoming, 1982

"My BSU missions experiences gave me a vision for missions that continues with me to this day . . . God continues to remind me that I can be a missionary for Him wherever I am."

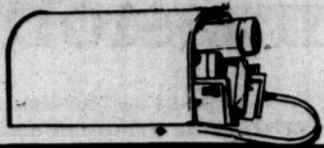
Ed Hamilton, Jackson — Liberia, 1966

BSU Summer And Semester Missions . . .

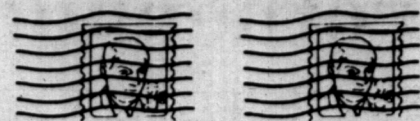
... helping
win
Mississippi
and the
world to
Jesus



Department of Student Work
Mississippi Baptist Convention Board
A service of the Cooperative Program



Letters to the editor



Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld. The withholding of names will be at the discretion of the editor.

Power of vision

Editor:

Vision, the wonderful power of seeing the unseen in the imagination, is the source of all great human accomplishments. An anonymous philosopher has well said: "A vision without a task is a dream; a task without a vision is drudgery; but a vision and a task is the hope of the world."

Vision led Christopher Columbus from the port of Palos, Spain, through tempestuous seas of San Salvador, Puerto Rico, the Virgin Isles, and Jamaica, revolutionizing science and opening passages through which other men endowed with similar vision saw new vistas which became new frontiers.

Vision led Captain Christopher Newport's storm-beaten ships across the dark and forbidding Atlantic to the mouth of Chesapeake Bay, discovered the fair meadows, stately trees, and fresh waters of Virginia, established

in America the first permanent English settlement, and built a mighty republic on the self-evident truths enunciated by Thomas Jefferson that "all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness."

Most of the illustrious men whose dauntless efforts have made America "another name for opportunity" (Emerson), "half-brother of the world" (Bailey), "the home of the homeless" (Street), "the home of freedom, and the hope of the down-trodden and oppressed among the nations of the earth" (Webster) were humble and courageous men who, inspired and moved by vision, came from plain beginnings and made their lives sublime and their names immortal. Because they saw the invisible and believed the incredible, they achieved the impossible.

I cannot believe that the kind of vi-

sion that led our noble forefathers through the mist and darkness of the chasm between the unknown and the known on the bridge of faith and hope will ever fade away. If it dies, America and freedom will die, because it is the soul of America and the heart of freedom.

George F. Raines,
Chaplain Civil Air
Patrol/USAF
Squadron No. 22070
Newton

Awakening to missions

Editor:

I am writing in regard to another letter to the editor about the subject of at-home missions. I believe it was in a September issue. It encourages me to read that members of Southern Baptist churches are awakening to their ministry — their mission field where they are living now. I realize that the name was withheld, but I extend my commendation. To be honest, there are times when I do not read the Baptist Record because the SBC news has and is disheartening; but I am glad that on that day I read that issue of the Baptist Record.

Phyllis J. Sullivan
Leoville, Saskatchewan,
Canada

Back door missions

Editor:

If I had but one love in life, it would be the love of missions. In a world where missionaries are thought of as people who leave their homes to do the work of God, the back door missionary is overlooked and forgotten.

If I could have but one wish, it would be to open the eyes of the people around me. If I could express the frustration I feel as I look around and see the needs and suffering of people: A young boy who doesn't have a coat. A child who has been brought in abused. A youth who struggles to know right from wrong but cannot find it because of his home life. The family that feels hopeless because they are unable to pay their bills.

I often wonder why I can see these things and others cannot. Then I thank God that I can see these things. Because then I can truly say I have seen the love of God, and I have shown it.

I would like to challenge anyone reading this to open his eyes and look around. I promise that he will find the need, and he will also find the love of God.

Gail Smith
Missions worker
First Church, Morton

Applauds Southern Seminary

Editor:

I applaud the position which Southern Seminary and President Roy L. Honeycutt have taken on homosexuality. I believe that it is time that we Christians take a firm stand against homosexuality.

We do not need these people in leadership positions in our churches in the condition which they are in. The Bible forbids homosexuality in Leviticus 18:22. In I Kings 14:24 it is considered an abomination. Leviticus 20:13 says it is punishable by death. Romans 1:24, 26, 27 declares homosexuality to be unclean. God makes it clear in His Word that He hates homosexuality. Lest I be misunderstood, I feel that it is our obligation as Christians to share the gospel with these folks. After all, it takes the same amount of Christ's blood to save them as it does to save anyone else. Thank the Lord for Southern Seminary and President Roy L. Honeycutt. Keep up the good work!

Danny L. Grace, pastor
Calvary Church
Scott Association

CP gifts set October record

NASHVILLE (BP) — Southern Baptists' conventionwide budget launched its fiscal year with record receipts in October.

The Cooperative Program received \$11,561,367 at the national level in October, announced Harold C. Bennett, president and treasurer of the convention's Executive Committee.

That amount is a \$609,752 — or 5.57 percent — increase over receipts for October 1988, Bennett said. The current U.S. inflation rate is 4.3 percent.

The Cooperative Program helps fund 18 Southern Baptist Convention organizations that conduct evangelistic, missionary, and educational ministries worldwide.

October was the Cooperative Program's first month under a new procedure that set its basic operating budget according to performance-

oriented guidelines, as opposed to the goal-oriented guidelines used to develop previous budgets.

The new 1989-90 national basic operating budget goal is \$134,787,543.

That is the amount the program received in the 1987-88 fiscal year, the latest year of record when the budget was proposed in February. The goal is a 2.05 percent decrease from the 1988-89 goal of \$137,610,000.

The 1989-90 budget also has a \$2.5 million capital needs priority item, designed to pay off the debt on the SBC Building in Nashville, which will be five years old in February.

The performance-oriented procedure was designed to enable Cooperative Program recipients to set their budgets more accurately, planners said.



Nursing scholarship fund announced

Kent Strum, Mississippi Baptist Medical Center executive director, recently presented a bronze plaque commemorating Karenza Gilfoy, who was administrator of the Baptist Hospital, 1936-1954, to her granddaughter, Judge Karen Gilfoy, center, and daughter-in-law, Pearl Gilfoy, right, at a dinner to announce a nursing scholarship fund. Judge Gilfoy and Mrs. Gilfoy presented the first check to the scholarship fund which was established by the Mississippi Baptist Hospital/Gilfoy School of Nursing alumni. For more information on the giving to the scholarship fund, contact Danny Rutland in the MBMC Development Office at 968-1489.

Ruling favors Nashville churches

By Lonnie Wilkey

NASHVILLE (BP) — A county court judge has dismissed a lawsuit involving several Nashville Baptist Association churches.

Last December, Nashville's metropolitan government filed a lawsuit seeking a judgment regarding the taxability of church parsonages. The city was seeking to tax 141 tax-exempt properties that it claimed were not used for charitable or religious purposes. About 20 Nashville Baptist churches were among those cited.

In the lawsuit, the government challenged the constitutionality of a 1984 state law that said church parsonages should be tax-exempted as "property used purely and exclusively for religious purposes."

State law allows each church to claim an exemption for only one residence as a parsonage. Metro Tax Assessor Jim Ed Clary claimed the purpose of parsonages is residential and that they are not used "purely and

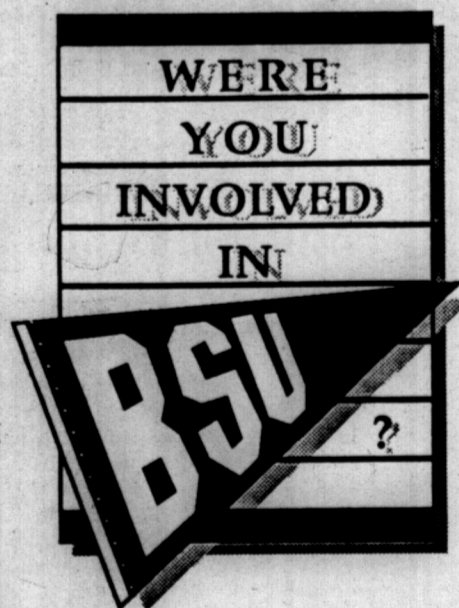
solely" for religious purposes.

Clary told the Baptist and Reflector, Tennessee Baptists' weekly newsjournal, that parsonages are built to "provide a service which every individual must have" and noted that residents of church parsonages receive without cost the same government services — such as fire and police protection — that their neighbors purchase through property taxes.

In a memorandum indicating his decision, Judge Irvin H. Kilcrease Jr. wrote that state law "does not create a per se property tax exemption for parsonages nor does this statute foreclose inquiry as to the actual use of parsonages."

"Tax exemptions in favor of religious, scientific, literary, and educational institutions are liberally construed, rather than strictly," he said.

Lonnie Wilkey is associate editor of the Baptist and Reflector.



Mail To: Department of Student Work
P. O. Box 530
Jackson, MS 39205

Through the years, many of you as students were active in the Baptist Student Union (BSU) at our colleges and universities. As part of a nationwide effort, we are attempting to locate and identify former BSUs.

Would you please take a few moments to help us with our search? Information gathered will be shared with appropriate state BSU directors nationwide. Thank you.

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Current Occupation/Position _____

College/University Attended _____

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Brotherhood initiates first coeducational missions ed

MEMPHIS, Tenn. (BP) — Southern Baptists' first coeducational missions education/action program for youths was approved at the October meeting of the denomination's Brotherhood Commission.

Targeted for youths from age 15 through high school seniors, the new program is called World Changers — Southern Baptist youth making a dif-

ference. It consists of 10 training sessions, typically led by a local church's youth leadership, and culminates in a nine-day missions project.

"If we are going to function in today's culture, we have to function in a coeducational environment," said Brotherhood Commission President James H. Smith.

"Involving Baptist teen-agers in a project of the magnitude of World

Changers can help shape a world view out of which comes a heightened receptivity to ongoing missions education and participation," said Dellanna O'Brien, Southern Baptist Woman's Missionary Union president, from her office in Birmingham, Ala.

Trustees approved a new staff position: special projects coordinator for the children and youth division. Mike Day, former editor of High School

Baptist Young Men's curriculum, will fill that position and develop the World Changers program.

World Changers will be piloted next summer with churches in Tennessee's Shelby Baptist Association, where the Brotherhood Commission is located, Day said. Two hundred youths are expected to participate in a summer project tentatively slated for Appalachia.

Long-range plans call for three national projects each summer and one international project. Each would require up to 400 youths, said Day.

Brotherhood officials said World Changers is designed to enhance existing High School Baptist Young Men, Pioneer Royal Ambassador and Acteen programs by providing an option for cooperative missions involvement.

Beirut Baptist schools reopen

BEIRUT, Lebanon (BP) — Beirut Baptist School and Arab Baptist Theological Seminary have reopened for classes following the cease-fire that has been in effect in the Lebanese capital since mid-September.

Beirut Baptist School in West Beirut opened for younger grades ahead of the usual Nov. 1 opening date to allow students to complete last year's coursework, interrupted by the fighting that broke out during the spring.

The upper grades managed to complete last year's studies, reported Southern Baptist representative Jim Ragland, who monitors Baptist work in Lebanon from Cyprus.

Window installers worked overtime to replace glass that had been shot out of most of the windows of the school's two buildings. Rainfall was a problem in recent weeks, because of the missing windows, Ragland said.

Students arrive at school in buses riddled with bullet holes, patched and taped up so the vehicles are usable.

A capacity student load of 700 is enrolled, meaning many new students who have applied for admission cannot be admitted, school Principal Elijah Bitar told Ragland.

Eight students are enrolled at the seminary, where windows also were shattered during the fighting.

Electricity and water now are available most of the time in Beirut.

Many Lebanese who left during the worst of the fighting have returned, and the city again is having traffic jams. Most of the Lebanese who fled to Cyprus also have returned home, Ragland said.

Ethiopian rebels advance; Baptists move to capital

ADDIS ABABA, Ethiopia (BP) — Rebel troops reportedly have launched a major attack on one of the main supply routes to this the Ethiopian capitol, and some of the heaviest fighting apparently has occurred around former Southern Baptist feeding stations at Rabel and Shil Afaf.

U.S. embassy officials said they do not think Americans are in danger here but told all American citizens to gather there and be prepared to evacuate if necessary. The U.S. State Department advised Americans abroad to avoid traveling to Ethiopia "due to political unrest" and warned Americans there not to travel outside of Addis Ababa. Among those in Addis Ababa were Paul and Hannah Gay of Cuthbert, Ga., and Jackson, Miss., respectively.

WEEK OF PRAYER FOR FOREIGN MISSIONS

DEC. 3-10, 1989

SENT TO SERVE

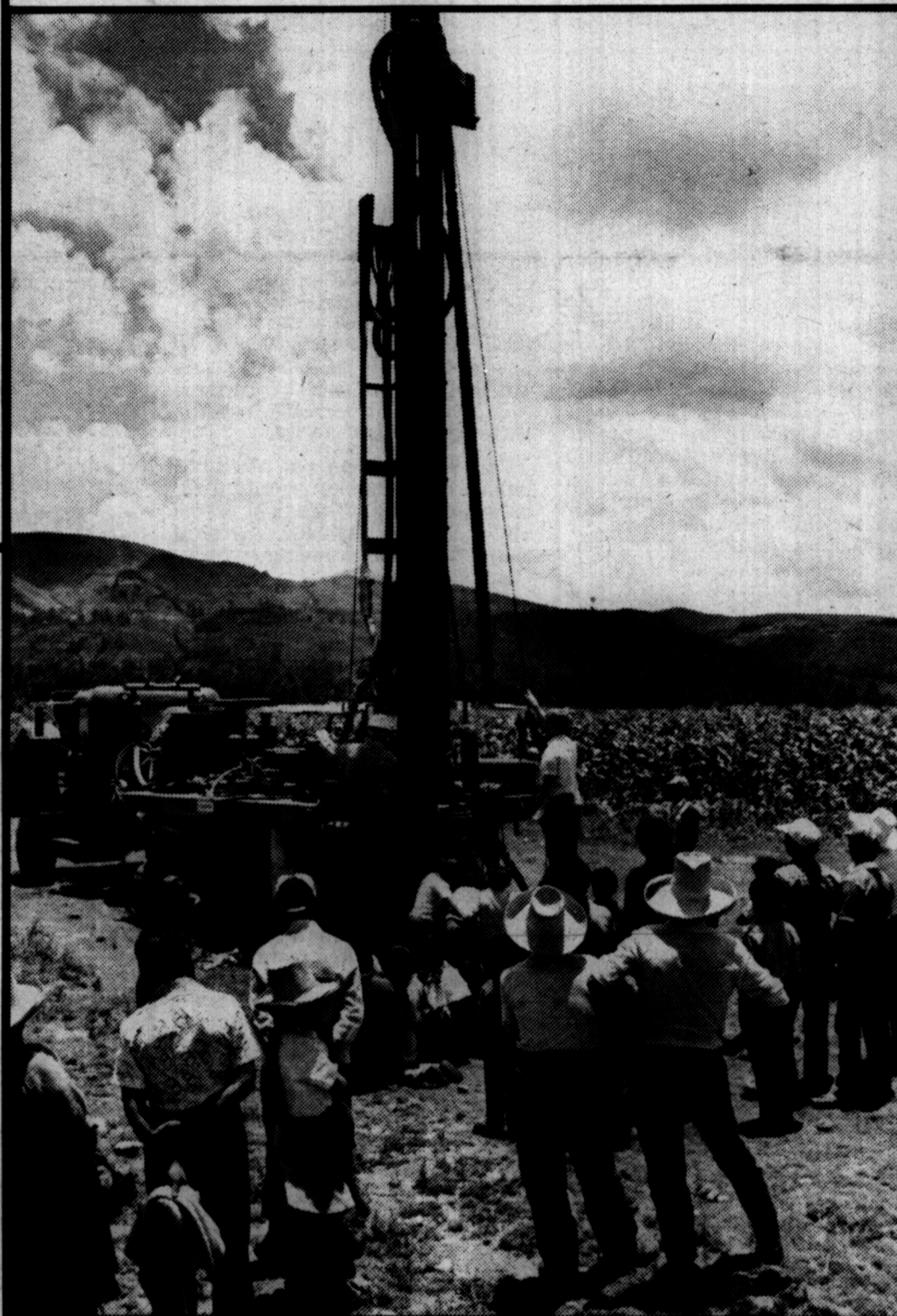


Photo by Warren Johnson

education/action program for youths

In churches that currently have youth missions education programs, the different groups would meet once monthly 10 times for missions study prior to the summer project.

World Changers also is designed for churches without a youth missions education program that wish to provide missions involvement ex-

perience. The desire behind World Changers is for these churches to develop High School Baptist Young Men and Acteen programs after participation in World Changers, Day said.

Smith reported to the trustees that the Brotherhood Commission's "year of austerity" left the agency in the black Sept. 30, the last day of the fiscal

year. A year ago, the commission had an estimated \$110,000 deficit following the introduction of two new programs and the production of more than 30 new publications.

The commission's income statement shows a net gain of \$287,477.12 for the year. The commission currently is operating on a budget of \$3,132,788.

Trustees elected to serve on the commission's executive committee this year are Summerlin, chairman; Don Varnado, Alexandria, La.; Walter Barnes, Birmingham, Ala.; C.L. Bowe, San Jon, N.M.; Joe Lenamon, Fort Worth, Texas; Joe Lennon, Wake Forest, N.C.; Ellis Norris, Washington; Wendell Reed, Salem, Va.; and Spud Willett, Warren, Mich.

Book reviews

Krumroy, Jeri; GRIEF IS NOT FOREVER; Brethren Press, Elgin, IL
Jeri Krumroy is a native of Ohio and coordinator of Discovery Day at Narramore Christian Foundation. She teaches seminars in which she deals with grief and personal loss.

One of the most heartfelt experiences in life is to discover that a loved one has a terminal disease. The author begins with the most vital question, why? The author discusses several phases in which a grief-stricken person may and does face at some point.

The toughest thing to do is to continue during this process of sorrow. The author gives some practical help and personal experience in the grief process. She helps the grief-stricken person realize that there is strength to survive this turmoil.

The author relates the long, drawn-out process of her husband's struggle with cancer and how she faced his death. She displays great courage with confidence that our grief is not forever.

This book would be very helpful for anyone going through the grief process or for anyone needing to offer counsel to a grief-stricken person.

Reviewed by Dwayne Kelly, pastor, Rock Hill Church, Mount Olive, MS.

Cadenhead, Al Jr.; HURRY UP AND REST; Nashville; Broadman; 1988.

Al Cadenhead Jr. is pastor of The Hill Baptist Church, Augusta, Ga. He is the author of "The Minister's Manual," which was published by Broadman. He is a graduate of Furman University and Southern Seminary, where he earned a master of divinity and a doctor of ministry. He is a member of the American Association of Marriage and Family Therapy and is licensed by the State of Georgia as a family therapist.

The title of the book supplies the theme. Cadenhead says he has often counseled people who share feelings of frustration, guilt, and loss of joy. He says that many of these people are trying to produce in the midst of routine exhaustion. Cadenhead goes beneath the surface and uncovers root causes of fatigue and give helpful advice on dealing with it.

The book is easily read. It would be helpful to anyone suffering from frequent fatigue.

Reviewed by Greg Potts, pastor of Heucks Retreat Church, Brookhaven

Hauser, Roger L.; ACTIVITIES WITH SENIOR ADULTS; Nashville; Broadman; 1987.

Hauser is minister to senior adults at Calvary Baptist Church, Savannah, Ga. Prior to this, he was a senior adult consultant in the Family Ministry Department of the Sunday School Board.

The author states in the preface his purpose in writing by stating, "This book was written to give pastors, church staff members with senior adult responsibility, ministers of senior adults, club program presidents, and volunteer lay leaders ideas for creative ministry." The author makes it clear his book is a supplement to the book "How to Minister to Senior Adults in Your Church" by Horace Kerr.

The book is essentially an "ideas" book on Senior Adult ministry. It is loaded with ideas! Any minister with senior adult responsibilities should purchase this book.

Reviewed by Greg Potts, pastor of Heucks Retreat Church, Brookhaven.



Photo by Joanna Pinnock

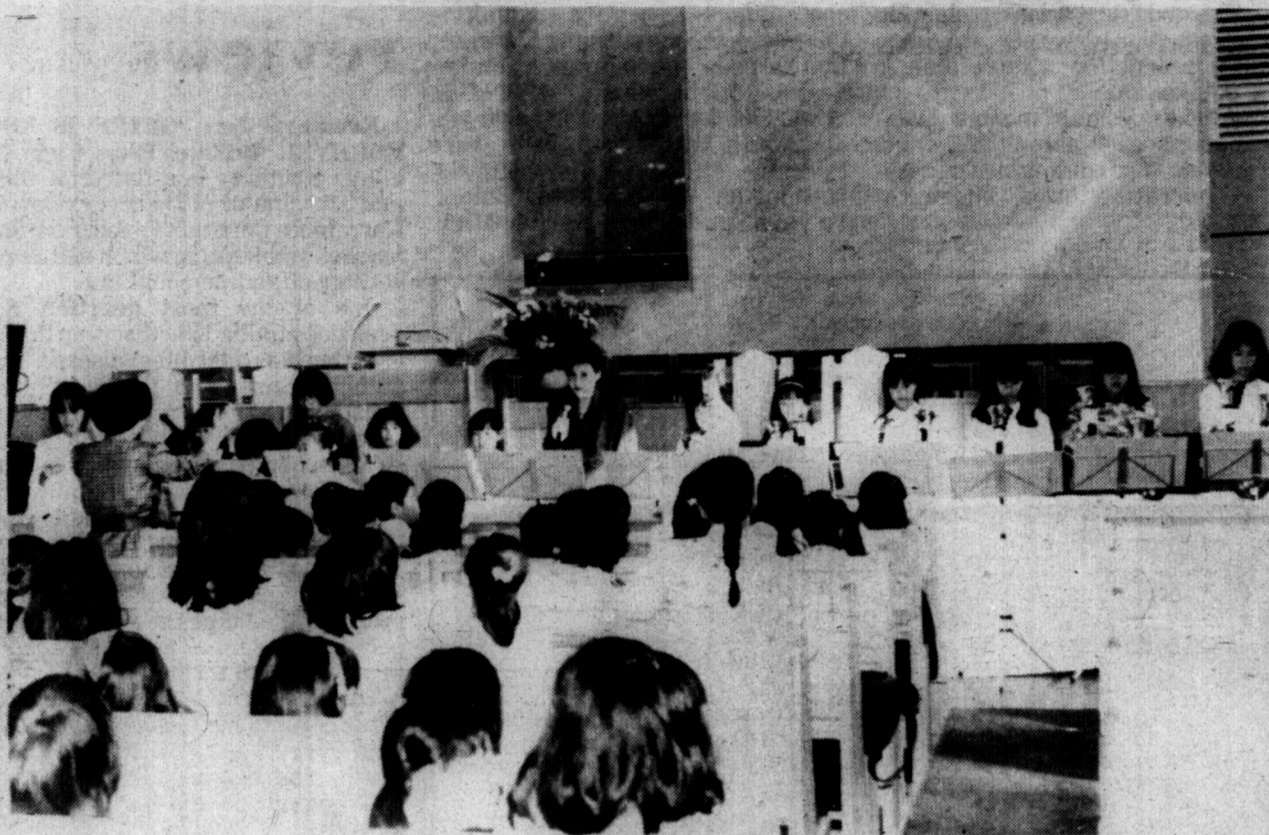
Southern Baptist foreign missionary **Larry Johnson** (left) and journeyman **George Husk** (right) set up to drill a new water well in Cajamarca, Peru (photo far left). Johnson is an agricultural evangelist, involved in several agricultural development projects. He has planted pine trees and has helped raise cattle and crops. He has plans to begin a fish farm. All of these projects are planned to help the diet and economy of the local people.

Missionary **Harry Garvin** (photo above) works as an evangelist in Uganda, a country known for its military struggles and battles against the deadly disease AIDS. Garvin shares the hope found in the gospel with Ugandans such as this grandmother and malnourished child.

These two foreign missionaries are just two of the 3,797 Southern Baptist foreign missionaries working in 116 countries around the world. They depend on support from those who send them—prayer support and monetary support.

LOTTIE MOON CHRISTMAS OFFERING NATIONAL GOAL: \$81 MILLION

Mississippians in Japan



The bell choir of Tokiwadai Church performs on Sunday morning.



Lannie Wilbourn, pastor of Pinelake Church, Brandon, sits second from left at a gathering at the Ube Mission. In the center of the three ladies is Eileen E. Justice of Baltimore, Maryland, a team member. Two other team members were the other two ladies, Carolyn C. Martin of First Church, Indianola and Loretta Goslin of Eastwood Church, Indianola.



Rex Yancey, third from left, pastor of First Church, Quitman, led the team of Mississippians to Mojiko Church in Japan. During one of the oft-occurring tea parties, the group above was, left to right, Mrs. Sumita, the chief deacon; Mrs. Naiki; Yancey; Mr. Suganaka; William Boone of First Church, Quitman; Junko Takeda, the translator; and Teen Deweese and Faye Savage of First Church, Coldwater.



Gayle Alexander, fourth from right, pastor of First Church, Tupelo, and Mike Ellis of Tupelo take part in a Japanese meal while they were working at Kobe Higashi Mission in Japan.



Rex Yancey of First Church, Quitman, visits with Kellchi Hirai at Mojiko Church, Harai, 21 years of age, is in the Japanese Maritime Safety Agency. He made a profession of faith on the first Sunday the team was in Japan.



The shelves for the inside slippers at Ube Baptist Mission is shown above. People coming into the church leave their outside shoes outside and pick up a pair of inside slippers. Usually it's a "one size for all" situation.



Irene Martin and Rennie Ohtani discuss the new Baptist hymnal that has been published recently published by the Japan Baptist Convention. Rennie Ohtani is a former missionary from Mississippi now married to a Japanese pastor.



Bob Jones, at left at end of table, minister of music at Alta Woods Church, Jackson, and Frank Thomas, at right at end of table, pastor, were special guests at a Japanese meal during their visit to Hiroshima Baptist Church in Japan.



Faces and places

by Anne Washburn McWilliams



Meal in a monastery

"What did you eat in Russia?" lots of people keep asking. The meal in a monastery was the most memorable. If I'd eaten all on my plate, every course, I doubt if I'd been able to push my chair back from the table, much less squeeze through the door on my way out. Here's the menu: cabbage salad garnished with the perfectly round yolk of a boiled egg; smoked fish with dill pickles and pickled beets; sliced tomatoes; cheese blentz and caviar; bread, similar to a dumpling; fish cheese chowder; borsch (beet soup), bright strawberry red, with sour cream floating on top. All this, and then the entree: a meat pot pie in an earthen pot covered with pastry (we cut the pastry off with a knife, placed it in the plate and poured the pot pie into it). Dessert — ice cream with cherry topping; pears.

We were in Suzdal, on the highway, someone said, that many prisoners had travelled to Siberia. Early that morning we had left Moscow for a four-hour bus ride to Vladimir, in a cold and heavy rain. When I walked around a locked gold-domed cathedral on a high hill in Vladimir, I'd heard the wind howling. It sounded like the opening scene of "Dr. Zhivago," where in a snowstorm the little boy went to his mother's funeral. Just as I had imagined they would in Russia, white birches grew alongside the highway, and many of the scattered rural houses along this route were of timber, with carved window trim, painted blue. Outside the monastery in mid-afternoon, it was dark and gloomy and still raining.

Suzdal, a small city, is a

treasurehouse of Russian architecture from the 12th to the 19th century. The Monastery of the Saviour and St. Euthymius (*Spaso-Evfimiev*) was founded in the mid-14th century and named for its first abbot. Its building now houses a museum and restaurant; some of its timbered houses are cabins for summer vacationers.

This was not the typical meal. Breakfast was usually bread and butter. A square of bread filled with hot cream cheese was my favorite. Once I had oatmeal, and once a scrambled egg. To drink, there was liquid yogurt that tasted like buttermilk. Coffee was the Turkish type, black and thick with grounds. I much preferred the good hot tea.

All other meals included potatoes and cabbage. At Tbilisi, in Georgia, fresh vegetables and fruits seemed more plentiful than in Moscow. I saw some beautiful radishes and watermelons at a farmers' market. At the Hotel Adjara there, I ate boiled eggplant soaked with hot pepper sauce; pickled beets and cabbage; pinto beans; mutton shish-kebabs; beef soup with French fries floating on top; ice cream; pears, and grapes.

At the Zhemchuzina Hotel in Sochi, on the Black Sea, I ate potato soup (with cabbage, onion, potatoes, and lamb in it); strawberry jello; boiled potatoes, with mutton; fresh tomatoes and onion; cabbage slaw; bread and butter; pears.

In the Soviet Union, it's never too cold to eat their marvelous ice cream. Children, standing in rain and leaning against a frigid wind, were buying it

from a kiosk in Vladimir.

I wish I could have gone into a home for a meal so that I could have compared it to what tourists were served in hotels. I kept hearing about the food shortages — tea, coffee, sugar, and other items. In Leningrad, sugar was rationed — five pounds per person per month. Fish and mutton seemed to be the only meats to be had. In Moscow, I saw the long lines everywhere of people waiting to buy that which when they arrived at the counter would be gone.

When changes in travel schedules made me miss a meal, I was always glad then I'd lugged those granola bars all the way from Jackson. But those bottles of mineral water and soda water we had to buy did little to lessen the thickness of my parched and thirsty tongue.

In Leningrad, the word went out that the water was so polluted some people would not take a bath in it — and certainly would not drink it or even brush teeth with it. (A parasite, it was said, from the water, could get under the skin and have to be withdrawn with tweezers.) After three days without a bath, those in our tour party were spraying each other with perfume.

This Thanksgiving I'm grateful I don't have to eat potatoes and cabbage twice every day, though I like them both, and I know I'd be glad to have them if I were hungry.

And I'm extremely grateful I can drink the water from my bathroom faucet in Clinton, and also take a bath in it.

C. J. Olander dies at 95

C. J. Olander, retired minister, died at St. Dominic's Hospital in Jackson on Nov. 12 at age 95. Funeral services



Olander

were held at First Baptist Church, Canton, at 11 a.m., Nov. 16.

Olander had lived for several years in Ridge-land.

Survivors include three sons, Carl John, Meridian; Robert Benjamin, Pelahatchie; and Daniel Fisher, Virginia; a daughter, Mary Jo (Mrs. Earl) Dacus, Canton; eight grandsons; four granddaughters; 11 great-grandchildren; one sister; and one brother.

In 1941, Olander suggested to the Mississippi Baptist Convention that a Mississippi Baptist Foundation be established, and was appointed to a study committee concerning that. Two years later, the Foundation was formed.

While he was a member of the SBC Annuity Board during the 30s and 40s, he campaigned for better provisions for aging ministers. At the meeting of the Mississippi Baptist Convention in 1939, he and Chief Justice Sydney Smith proposed a Mississippi Ministers Retirement Plan. It was voted in and began operating July 1, 1940. Olander's certificate was No. 1; two of his pastorates, Morgan City and Tchula, were the first churches to enter.

He also served as Children's Village trustee and as chairman, Baptist Record Advisory Committee.

Carl Joseph (Mauritz) Olander was born in Chicago Sept. 22, 1894, where his parents, natives of Sweden, owned a tailor shop. In 1899, the family moved to Silver Hill, Ala., and open-

ed the Olander Hotel. That year the Silver Hill (Swedish-speaking) Baptist Church was organized in their home.

In 1906, the Olanders moved to Meridian. Carl Joseph was baptized at 15th Avenue Baptist Church, Meridian, the next year. In 1911, they moved to Jackson and joined Second Baptist (Calvary) Church.

After high school graduation, when he was working with a construction company, he helped to build the Galloway Memorial Methodist Church in Jackson and Ratliff Hall at Mississippi College.

He joined the U.S. Army in 1918 and became a chaplain at Camp Shelby. He served 15 years in the Reserve Corps, and afterward was actively affiliated all his life with the American Legion. In 1968-69, he was elected its national chaplain.

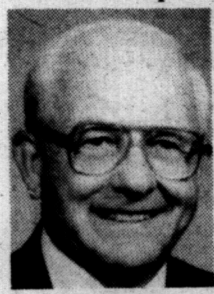
His first pastorate was at Providence Church, Yazoo City, in 1915, while he was a college student. While he was a student at Southern Seminary, he served churches in Kentucky and Indiana.

In Mississippi, he was pastor at Booneville, Harpersville, Lena, Brandon, Cruger, Tchula, Blaine, Morgan City, Harmony, Gooden Lake, Minter City, and other places. He organized Pearl City (now Flowood) and Horseshoe Church, Holmes County. During the Depression in the 30s, he was once pastor of 11 churches at the same time. Also during the Depression, he led financial campaigns for the state Baptist convention board, raising money to pay off debts.

His first wife, Ruth Neely, to whom he was married for 35 years before her death, was from Yazoo County. His second wife, who died after they had been married 21 years, was Dollie Harman Unger of Tchula.

Names in the news

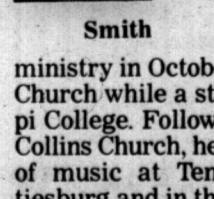
James L. Travis, professor of Bible at Blue Mountain College, will lead North Delta pastors in a Bible Conference on Monday, Dec. 11 from 9 to 12 a.m. at Oakhurst Church in Clarksdale, in preparation for teaching the January Bible Study for 1990, II Corinthians.



Travis

Pastors from the surrounding associations are invited to attend.

L. Graham Smith, director, Church Music Department, Mississippi Baptist Convention Board, was honored by Collins Church, Collins, on Sunday, Oct. 29. Smith, a former minister of music at Collins Church, was the guest of honor at "Graham Smith Appreciation Day," celebrating 30 years in the church music ministry. Smith began his ministry in October of 1959 at Collins Church while a student at Mississippi College. Following his ministry at Collins Church, he served as minister of music at Temple Church, Hattiesburg and in the same capacity at Morrison Heights Church in Clinton. Don Dobson is pastor.



Smith

When you say that you agree to a thing in principle you mean that you have not the slightest intention of carrying it out in practice. — Bismarck



Chet Dear preached his first sermon on Oct. 15 and was licensed to preach by Harrisville Church, Harrisville. He is available for supply and can be contacted at Harrisville Church, P. O. Box 156, Harrisville, MS 39082 or telephone (601) 847-1593. Pictured from left, are J. P. Dear, chairman of deacons; Dennis E. Allen, pastor; and Dear.



Conner

First Church, Richland ordained Chris Nash as a deacon Oct. 1. Bert Sullivan presented the charge to the candidate. Hilton Wallace gave the charge to the church and Allen

Stephens, pastor, preached the ordination sermon. Chris' father, Ray Nash, led in the ordination prayer prior to the traditional laying on of hands.

Dan Woodard, interim pastor at Pachuta Church, was ordained in a service at Pachuta Church on Nov. 5 at 2:30 p.m. Five churches, including Pachuta, were represented. Grady Crowell, director of missions, Clarke Association, brought the charge to the candidate. Parker Chancellor, Souenlovie pastor, brought the charge to the church. C. C. Burns, pastor at Knights Valley, sang. The ordination council met the previous evening.

Larry S. McDonald, pastor of County Line in Rankin County, was named to the Who's Who of American Christian Leaders for 1989. He is a graduate of Mississippi College, International School of Theology, and will soon complete the doctor of ministry degree at Reformed Theological Seminary, Jackson.



Concord, Dry Creek, Booneville, recently licensed Dewayne Morgan to the gospel ministry. Morgan is available for supply, interim or pastorate (call 728-8754). Pictured presenting the license is W. G. Dowdy, pastor.

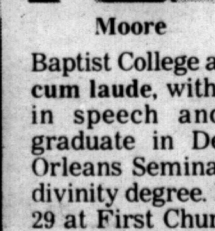
Staff changes



Manning

Cross Roads Church, Webster Association, has called James P. Manning as pastor, effective Oct. 22. A native of Laurel, he is a graduate of William Carey College and Southwestern Seminary.

Born in King's Mountain, N.C., Moore is the son of pastor/evangelist Tom Moore, Jr., of Sumter, S.C. Moore is a graduate of



Moore

Baptist College at Charleston, summa cum laude, with a bachelor's degree in speech and drama. He will graduate in December from New Orleans Seminary with a master of divinity degree. He was ordained Oct. 29 at First Church, Taylors, S.C.

Dewayne Rigdon, son of Mr. and Mrs. James M. Rigdon of Collinsville, has assumed his duties as pastor of Montrose Church in Jasper County. He is a junior at Clarke College.

Rigdon was licensed to preach and

was ordained by Providence Church, Rosepine, La.

Wesley Miley served as interim pastor for Montrose Church.

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FOR SALE — 1989 Turtle Top BUS, 29 passenger, automatic transmission, air-conditioned, demo unit — approximately 6,000 miles. Priced for quick sale! Magnolia Sales, Inc., Batesville, MS (601) 563-5647; Ms. Watts 1-800-325-7036.

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Just for the Record



Crossgates Church, Brandon, held a GA recognition service on Oct. 14. Pictured from left to right are Kristen Seal, Jennifer Mueller, Rebecca Herrington, Valerie Wolfe, and Laura Simons. Karen Rowell is GA director.

Hillcrest Church, Jackson, Baptist Young Women's group sponsored a spaghetti supper to help send a group to Brazil to build a church. Over \$200 was earned.



His Way . . . Mine was the theme for the Acteen recognition service of Washington Association, held Oct. 1 at First Church, Greenville, and televised over ACTS.

Acteens, who were crowned Queen were Amanda Bearden, Tina Vineyard, and Allyson Nicholson. Vicky Ingram was given the title, Queen with a Scepter.

Four Mission Friends served as crown and scepter bearers. They were Kelly Rushin, Allyson Mullen, Michael Garletts, and Jack Allen Potter II.

Special music was provided by Melody Burke. Acteens were issued a challenge by Mrs. Vicki Heep, associational Acteen director, and received their crowns and scepter from Mrs. Carolyn Gilder, associational WMU director.

A reception was held in the gymnasium.

Kiley Young is pastor of First Church, Greenville and Roy D. Raddin is director of missions for Washington Association.

Union reports 30 saved in two months

John Hudson, pastor, Union Church, Roxie, reports, "The Lord is really blessing us here. We are experiencing a revival among our people. We have seen many people come to know the Lord. For the past two months we have had over 30 people saved. We had a baptismal service on Nov. 12, and 21 were baptized.

"Our attendance has also been up considerably. Our average attendance has been in the 40s. Now our attendance for Sunday School and Discipleship Training is in the 80s. The Lord has also added some families to our church by letter."

Pearl River singles organize

Fifty-three singles, of varying ages, gathered at Woods Restaurant, Picayune, Nov. 4 for the first monthly meeting of the Pearl River County Christian Singles.

The next meeting of the group will be held Dec. 9 at 7 p.m. at Sue's Round Table, Picayune. "All singles in Pearl River County are welcome," stated Ella Mae Downes.

Volunteers involved with Baptist work in 1988 topped 10,000 for the first time. Of these 1,175 were located overseas for secular employment/business/study.

Kolola Springs Church, Caledonia, held its annual Harvest Day, Nov. 5. All proceeds paid on new education building. Don Harding is pastor. Charlie Farrar is the song leader.

Hebron Church (Montgomery) held a fund raising, Hallow-Him-Christ on Oct. 28, starting with a WMU-Brotherhood breakfast and was followed with a stew cooking at noon. There was archery and skeet shooting during the morning and the day ended with a weiner roast and hay ride for the young people at 6:30 p.m. Billy Little is pastor.

Holcomb Church, Grenada Association, recently held homecoming and dedication for its debt free 70 x 100 recreation building. Dale Gravatt, pastor, was speaker. Others on program were Billy Brasher and Sonny Holland, deacons.

CAUGHT, the newest film from Billy Graham's World Wide Pictures, will be shown Sunday night, Nov. 26, at County Line Church, located off Highway 13 between Puckett and Mendenhall. Larry McDonald is pastor.



The children of Mr. and Mrs. C. J. Hughes will give a reception to celebrate the sixtieth anniversary of marriage of their parents on Sunday, Dec. 3, at 2 p.m. in the Fellowship Hall of First Church, Richland.

Hughes served as pastor of many churches in Mississippi. After 47 years, he retired, due to poor health.

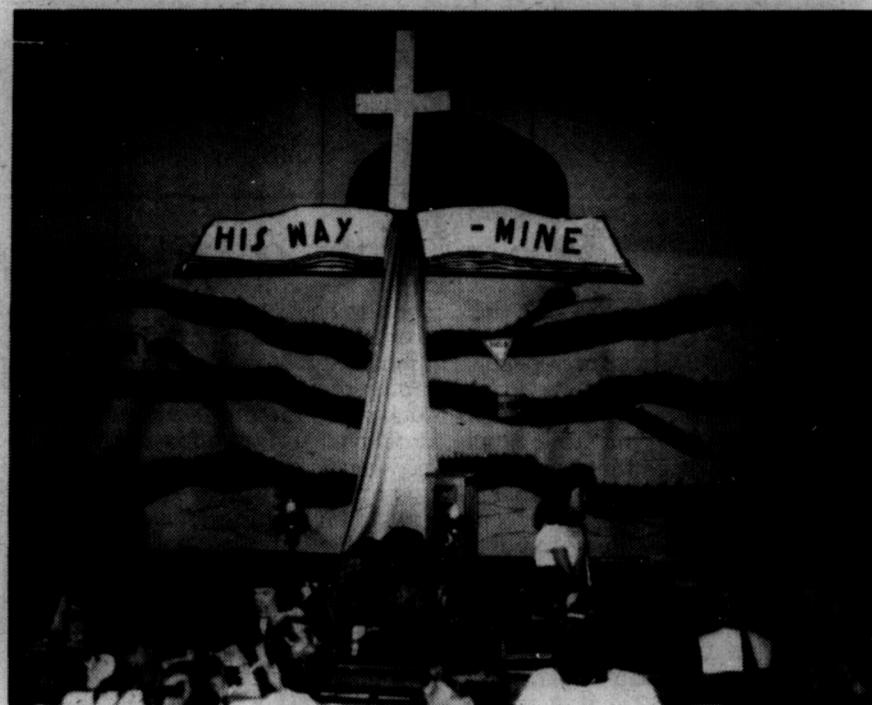
Walker changes team, still plays for God

MINNEAPOLIS, Minn. (EP) — After a trade that made NFL history and dominated sports pages throughout the nation, Herschel Walker belongs to the Vikings. He also belongs to God. The NFL's second-leading rusher of the last season has a solid Christian testimony, and is not shy about giving credit where credit is due.

This son of Bible-believing parents freely gives credit to his Creator. "God gives everyone talent," he says. "You've got to go out and try to increase that talent. I've got a job to do, and that's to go out there and play to the best of the ability God has given me, to try to make things happen."

Baptist conventions in countries where Southern Baptists work have more than 2 million members in more than 19,000 churches.

With about 135 baptisms per day, Brazil is the most responsive country to the gospel.



"His Way — Mine" was the theme for the GA recognition service in Washington Association. A 12-foot backdrop included a cross, a Bible, and roads taken during the course of a person's life.

Washington County recognizes GAs

"His way — Mine" was the theme for the GA recognition service in Washington County Association, held Oct. 1, at First Church, Greenville and aired on ACTS.

Girls who completed the requirements for Mission Adventure 1: Laura Mevill Alexander, Amy Adams, Angie Andrews, Candice Donham, Tiffany Daniels, Tara Hughes, Elizabeth Ann Inmon, Cherry Ladawn Johnson, Jennifer Johnson, Shanna Jones, Felicia Kersh, Amanda Long, Keither Martian, Dessie Mitchell, Neely Poe, Sarah Beth Prewitt, Michele Redwine, Ashleigh Tice, and Meredith Wong.

The following completed requirements for Badge 2: Kelley Anderson (Badge 1 and 2), Elizabeth Andrews, Tracy Bennett, Pamela Davis, Stephanie Davis, Terri Donham (Badge 1 and 2), Amy Edleman, Andrea Faulkenberry (Badge 1 and 2), Michelle Foley, Corrie Hazlewood (Badge 1 and 2), Ashley Hill (Badge 1 and 2), Lesley Hughes, Tandi Lucas (Badge 1 and 2), Kristy McCain (Badge 1 and 2), Lauren Moose, Jennifer Neff, Heather Oswalt, Lesley Pyron, Ashley Steed, and Michele Thomas.

GAs who completed requirements for Mission Adventure 3: Meredith Dickerson, Katie Erwin, Lauren Elaine Gavin (Badge 1, 2, and 3), Mandy Goggins, Brandi Helms, Jennifer LaFoe, Amy Lauren Lee, Lindsey Melton, Bambi Norris (Badge 1, 2, and 3).

The following GAs completed requirements for Mission Adventure 4: Jennifer Alexander, Meredith Brown, Alisa Cook, Phyllis Gafford, Mary

Neff Newsome, Angel Pyron, Amanda Stokes (Badge 3 and 4), Tracy Tarver, and Natalie Williams.

The following completed requirements for Mission Adventure 5: April Cheek (Badge 1, 2, 3, 4, and 5), Jackie Donham (Badge 1 and 5), Jessica Flannagan (Badge 3 and 5), Ashley Harrison, Karen Johnston (Badge 1 and 5), Missy Jones, Heather Livingston, Courtney Neff, Courtney Poe, Christie Roberson (Badge 1 and 5), Michele Skelton, Shelly Sullivan (Badge 1, 2, 3, 4, and 5), and Karla Tubertini.

The following completed requirements for Mission Adventure 6: Caydie Dover, Emily Erwin, Karolynn Jones, Kelly Lyles, Angie Mullins, Regan Petry, and Stacy Sullivan (Badge 1, 2, 3, 4, 5, and 6).

Each GA who completes Mission Adventure 1, 2, 3, 4, 5, and 6 receives special recognition through the Mission Adventure Charm. The following GAs were presented a charm by their Mothers: Caydie Dover, Emily Erwin, Kelly Lyles, Angie Mullins, Regan Petry, and Stacy Sullivan.

Mary Lynn Williams, associational GA director for Washington County, led a prayer of dedication for the GAs.

Carey national guard program continues growth

The National Guard program of William Carey College began its fifth year with classes offered at 15 locations throughout the State. According to Tony Pascale, director of military affairs, "Carey designed the program to meet the needs of National Guard personnel throughout the State. All commissioned officers are required to have 60 semester hours of college credit by 1989. William Carey is providing programs which allow the Guardsmen to continue their careers."

Currently, there are 20 classes serving 320 students.

The program offers the bachelor of science in business and the bachelor of general studies degrees.

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Paul's gospel — superior to legalistic demands

By R. Raymond Lloyd
Galatians 2:1-5, 9, 11-14, 20-21

Paul continues the defense of his being an apostle ("one sent"). His gospel and his commission did not come from man (the Jerusalem apostles), but from God. Having declared his independence from them, he now states their acknowledgement and affirmation of his apostleship to the Gentiles.



Lloyd

Paul's apostleship — acknowledged by the Jerusalem apostles (2:1-5, 9). He narrates here a visit to Jerusalem (either the famine-relief visit of Acts 11:30 or the "council visit" of Acts 15), "fourteen years after" (probably his last visit — cf. 1:18). With him he took Barnabas, one whose name would carry much weight with Paul's opponents, and Titus, a Greek, one not circumcised, and probably the reason for the Jerusalem visit.

When he states that he went to Jerusalem "by revelation" (vs. 2a), he is emphasizing that he went not on his own initiative, neither at the urging of the church in Antioch, nor at the request of the Jerusalem apostles. He was convinced that God wanted him to go to Jerusalem and

BIBLE BOOK

clarify once and for all that Christians were not required to observe the details of the Mosaic law. This was the issue at stake in the Galatian church and the reason for the letter.

Now Paul does not ask for counsel about his message. He tells "them" (entire congregation), simply the nature of the Good News he had received from Christ (Cf. 1:11-12). "Preach" is present tense, indicating that Paul was preaching the same gospel to the Galatians that he had shared with the Jerusalem council. It had not changed. He also shared it with "them . . . of reputation" (vs. 9 identifies them as Peter, James and John). His grave concern was not that his gospel conform to the requirements of the Jerusalem authorities, but that there should be harmony, understanding, and support of the gospel he preached, else his whole mission work to the Gentiles would "lead to nowhere" and be rendered ineffective (vs. 2c).

The text of vs. 3-5 is very difficult. However, "they" (the church and its leaders) did not require Titus, an uncircumcised Gentile Christian to be circumcised. Had this Jerusalem church thought circumcision necessary for salvation, surely they would have required such. Vss. 4-5 tell of some who did insist he be circumcised:

"but owing to the false brethren surreptitiously brought in, who had crept in to spy out our freedom which we have in Christ Jesus, in order that they may enslave us, to whom not for an hour did we yield as regards the subjection, in order that the truth of the gospel might continue unto you" (literal translation — Moffatt). What was at stake was the truth of the gospel that salvation is by grace alone and nothing else.

Paul sums up the whole event (vs. 9) by mutual agreement between the leaders of the church and Paul and Barnabas by giving "right hands," that there be no superior authority, but mutual recognition of the other's God-appointed area of service: Paul and Barnabas "unto the heathen" (Gentiles), and James, Cephas, and John "unto the circumcision" (the Jews) with the same gospel.

Paul's apostleship: asserted in the confrontation with Peter (2:11-14, 20-21).

Another situation arose which posed a serious threat to the unity and fellowship of the church. Vs. 11 states in summary the confrontation over a compromise about the truth of the Gospel. The details are that when Peter first came to Antioch he ate with the Gentiles. (Eating with Gentiles is in the law. It is during the Maccabean Period, after the struggle with Antiochus Epiphanes that Jews were to keep themselves scrupulously separate from the heathen and were forbidden to sit with Gentiles at the same

table.) However, when the emissaries came from Jerusalem and saw Gentiles and Jews eating together, they were shocked and Peter "began to separate himself," fearing the Jews would censure his conduct, and condemn him as being unclean.

Peter and the "other Jews" had pretended (hypocrisy - 13b) their withdrawal was because of loyalty to the Mosaic law. In reality, it was because of fear (vs. 12b). Their conduct was a betrayal of their true convictions. They had shaken hands in agreement on the admission of Gentiles to Christian fellowship. Now they acted in such a way that would make genuine fellowship impossible. They even influenced Barnabas by their deceit. The old vascillating Peter surfaces here. One must admire Paul's courage to take a stand for truth. It is easy to withdraw from right causes when pressures are applied. Behaviour must match belief. How about yours? Could it be that your vascillating behaviour has negatively influenced someone?

With two dramatic statements Paul closes this section. In vs. 20 he bears testimony of his identification with Christ, both in death and in life. "Christ had become the source, the aim, the motivating principle of all that he does" (Vaughn). Finally, he simply states the superiority of the gospel of God's grace over the legalistic demands of the Judaizers.

Lloyd is pastor, First, Starkville.

Crossing barriers — physical, social, spiritual

By Randall L. Von Kanel
John 4:7-9, 16-22, 25-26

Walls — some geographical and/or physical, others social or cultural, still others religious and spiritual — stand between missionaries (Christians on mission) and a world in need of the gospel of Jesus Christ. Several years ago, a dear missionary friend of mine shared with me a definition of a missionary — "one who crosses barriers with the gospel." The central truth of this week's lesson is that indeed our missions task involves crossing barriers to tell the good news.



Von Kanel

Our focal passages provide us with a poignant story of Jesus' witness to a Samaritan woman. In his approach and response to the needs of this lady, Jesus masterfully crossed several barriers to present her with the words of life. We are not only reminded that as Jesus faced barriers so will we, but we are given an example of how we might cross similar barriers that come between us and those who need the Lord. Jesus dealt with three barriers in particular:

LIFE AND WORK

a social barrier, a communication barrier, and a religious/spiritual barrier.

In John 4:7-9, Jesus encountered a common missions boundary when he confronted the wall of prejudice. In asking a Samaritan woman for a drink of water (v. 7), he cut through the social wall of that day which ordinarily would have prohibited a conversation between the two. Jesus, a Jew, was speaking to the woman, a Samaritan, asking for a drink of water from the same vessel which the lips of the woman had touched (See BBC, Vol. 9, p. 251). When the woman asked with amazement in verse 9, "How can you ask me for a drink?" she typified the feelings of any Jew or Samaritan of that time. Jesus was different. He understood her need, and he knew that he must cross this social barrier if he was to help her. Christians must remove all social prejudices and preferences in responding to the call of Christ to "go into all the world." The gospel is for everyone! The way to cross the walls of pride and prejudice is to have the eyes and heart of Jesus.

Having crossed the social barrier of prejudice, Jesus then dealt with another barrier

— communication. In verses 10-15, Jesus spoke of a "spring of water welling up to eternal life." The woman responded with an understanding that Jesus was offering her some kind of enchanted "fountain of youth" (v. 15). The task of moving her from what she thought would be the answer to her life to what he was really saying presented a communication challenge. He knew that the problem in her life was not of a physical nature. Nor was it moral.

Jesus spoke to her spiritual need of a life that satisfied, a life to be found only in right relationship to God. The call to find her husband (v. 16) was Jesus' way of pointing out her real need. Her marriage history was indicative of a thirst that had gone unquenched. In sharing the good news of Jesus Christ, we must communicate to people at the point of their need — the need for full, satisfying, and meaningful life.

A third barrier Jesus faced with the Samaritan woman is also a common barrier in today's world. Jesus confronted the religious barrier. Aware of the sin of her life and the person of "a prophet" (v. 19) that had confronted her in her need, the woman responded with a desire for worship. Perhaps she was seeking a pardon for her sin. Verse 20 may be a reflection of an earnest inquiry as to where she

should worship God. Her statement depicted her concern for the place of worship rather than the person of worship. In verse 21-24, Jesus communicated the truth that God is to be worshipped "in spirit and in truth" (v. 24).

Worship is not a mechanical religious exercise limited to a particular locale. Worship is dynamic and personal. True worship is validated in an experience of the transcendent power of God and in the historical truth of a living Christ. As he revealed his identity as the Christ, Jesus offered the woman the hope of life in himself. Jesus led the woman from the vanity of religious ritual to the victory of a personal experience of truth. To cross the religious barriers of our day, we must point people to Jesus. In John 14:6, Jesus said, "I am the way and the truth and the life. No one comes to the Father except through me."

The Samaritan woman went away believing that Jesus was the Christ (vv. 28-29). Her witness to her city spoke convincingly of her own conversion to Jesus, who had crossed boundaries to reach her with the words of life. We are challenged to cross the walls that would hinder us in the task of world missions.

Von Kanel is pastor, First, Hattiesburg.

New heaven and new earth — the new Jerusalem

By Billy R. Williams
Revelation 21:1-7, 22-27

In a world transformed by sin and death into a place of rebellion and alienation, Christians "look for new heavens and a new earth, wherein dwelleth righteousness" (II Peter 3:13). The focal passage for the week records John's vision of this long awaited event.



Williams

John witnessed the replacement of the old heaven and earth by a new heaven (the sky or atmosphere) and new earth (vs. 1a). God's people will exist in a new and totally redeemed environment. The sea, serving in John's day as an archetype of evil and representative of danger, separation, uncertainty, will be no more (vs. 1b).

John saw the eternal dwelling place of the redeemed — the new Jerusalem — descend into this new world (vs. 2). John Newport points out several things about the new Jerusalem. First, it is a community — a city where there is interaction and social life. This is in contrast to the Hindu idea of heaven as a sea into which human life returns like a raindrop to the ocean.

UNIFORM

Secondly, it is a gift from God (coming down from God, . . . vs. 2). Unlike the Tower of Babel which was the product of man, the holy city is entirely the work of God. Thirdly, the city is pictured as a bride. This speaks of preparation, purity and a personal relationship. The city as a bride is a picture of the intimate relationship of God and his people. Fourthly, the holy city is God's dwelling place (vs. 3). The fellowship Christians enjoy now with God can be broken by sin. However in that day God will dwell with His people completely and permanently. Fifthly, the new Jerusalem will be a city of care (vs. 4). God himself will deal with man's deepest concerns. With the elimination of death, grief, and pain God will wipe away all tears. The former things, that is the things pertaining to the present world, will be eliminated.

God spoke giving assurance that even then He was at work making all things new (vs. 5a). John was commanded to write those words down for they were eminently trustworthy (vs. 5b). The creation of this new world is so certain that God spoke as if it had already occurred (literally, "They are done", vs. 6a). This

completing act of redemption will be accomplished by God who is the Alpha and Omega (the first and last letters of the Greek alphabet) and the "beginning and the end," that is the Originator and Completer of all things. God started everything and He will finish it. Those who have sensed their need of forgiveness will share freely and eternally in God's salvation (vs. 6b). The overcomer — that person who by his faithfulness to Christ has demonstrated his saving faith — shall inherit God's promises (vs. 7a). This person will have the assurance of a personal relationship to God (his God . . . my son, vs. 7). However, there will be those who have made a totally opposite choice. When people cowardice or rebellion have refused to accept Him, they will be cut off eternally (. . . the second death, vs. 8).

John is transported by one of the seven angels to a vantage point where he might see the entire new Jerusalem. The city which John saw was of tremendous dimensions. One writer stated that if it were set down in North America, it would stretch from the Hudson Bay to the Gulf of Mexico, and from Maine to Montana. Some accept John's description of the city as literal. Others, while not denying the reality of the new Jerusalem, accept John's language as symbolic.

Some of the most inspiring features of the holy city are found in the final section of the focal passage (vs. 22-27). John saw that there was no temple in the new Jerusalem (vs. 22). The Temple, as a symbol of God's presence, has had an important place in redemption history. However, there will be need for the Temple for the symbol will give way to reality — "the Lord God Almighty and the Lamb" (vs. 22). The city will have no need for the sun or the moon for the glory of God and the Lamb will illuminate the redeemed (vs. 23). The inhabitants will be a vast and diverse group from every nation (vs. 24). Unlike earthly cities of John's day, the new Jerusalem will never close its gates when darkness comes for there is no night (vs. 25). The open gates symbolize freedom and safety. The redeemed of all nations will worship and pay homage to God in that place (vs. 26). Since this is a holy city nothing that defiles — makes impure — will be allowed to enter (vs. 27). The people who do not do the truth nor speak the truth will be excluded. Actually were it not for the redeeming work of Christ all people would be barred. However, those who are willing to receive Christ as Savior have their names written in the Lamb's Book of life with access to the new Jerusalem.

Williams is pastor, First, Gautier.

SCRAPBOOK

Southern Baptists' per capita gift to the Lottie Moon Christmas Offering is less than \$5.00. It costs \$322 per minute to support our foreign missions effort.

I've found the color

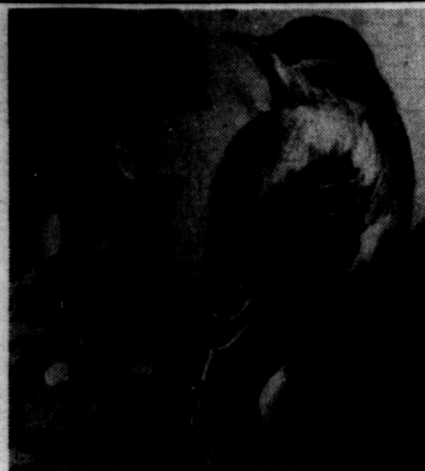
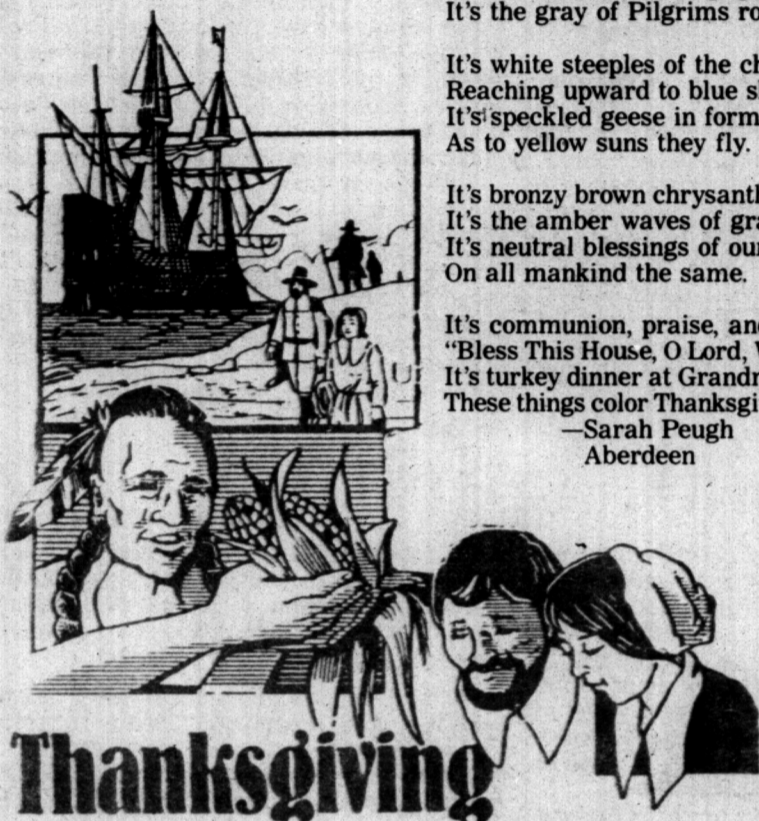
I have found the color of Thanksgiving; It's the leaves of autumn's gold; It's white frost on orange pumpkins; It's the gray of Pilgrims robed.

It's white steeples of the churches Reaching upward to blue skies; It's speckled geese in formation As to yellow suns they fly.

It's bronzy brown chrysanthemums; It's the amber waves of grain; It's neutral blessings of our God On all mankind the same.

It's communion, praise, and singing "Bless This House, O Lord, We Pray" It's turkey dinner at Grandmother's; These things color Thanksgiving Day.

—Sarah Peugh
Aberdeen



Thanksgiving is not a season

Thanksgiving is not a season,
not a celebration.
It's thanking God in everything!
For his many blessings
each day of the year,
And for the birds that sing.

Note how the birds give thanks
in cold, dark winter nights.
They sing and sing and sing!
And when winter is past
and frost is gone,
They thank him then for spring.

A daily walk

A walk through the years I daily take
Seeking Christ in work and play,
I've watched him in a little child,
Running in glee with a simple smile.

I've seen him in a wrinkled face
Of an aged one with a slowing pace.
I heard Christ in a lowly moan,
Of a breaking heart of a soul alone.

I've visioned him in a child asleep
And knew his love was strong and deep.
I heard him in a knock at my door
And knew that he had knocked before.

I found him in a loaf of bread
As once with crumbs he had thousands fed.
I've seen him in flowers stately and rare,
Flowers of field and lilies fair.

I've heard him in a hundred ways,
In pastor's word, in songs of praise.
I've prayed to him and knew each prayer
He heard, and answered them with care.

I've heard him in a mother's song
And knew he carried her all day long.
Then if I've seen him in so many a way,
I know he is with us this Thanksgiving Day.

—Velma A. Windham
Taylorsville

Our thanks, dear Lord

We thank you, dear Lord, for the love that you give,
For blessings you send us each day that we live.
For wonders of nature, for flowers and trees,
For sunshine and birdsong, for rain that we need,
For home and family, for loved ones and friends,
For daily and spiritual bread. Amen.

—Margaret Hudson Fairchild

A day of praise

Thanksgiving Day is a day of praise
To God our Creator
For loving and caring for all
Is his own special way.

We should all be thankful
On this special day
For family and friends,
Come what may.

For through laughter and tears,
Joy and fear,
We have each other.

—Patricia Reeves, age 15
Morton

History book completed for Pontotoc Association

The History Committee of the Pontotoc County Baptist Association recently completed a book on the 70-year history of the association, entitled *Founded Upon A Rock*. A presentation of the first copy was made by William T. (Skip) Miles, Jr., owner of Mid-South Fine Printers, Amory, at the first session of the annual fall associational meeting, held at First Church, Pontotoc, Oct. 19.

Mrs. Callie B. Young, compiler and editor of the book, accepted it on behalf of the association. She then recognized a number of people who had made significant contributions.

Members of the History Committee are Mrs. Young, chairperson, Mrs. Ouida Hamilton, Tommy Inmon, Mrs. Elva McCleskey, Floyd McCullough, and Miss Cooper Thompson. Wade Allen is director of missions.

The 328-page-book has a four-color cover. In addition to a chronological history, it contains pictures, biographies, the development of the organizations, individual histories of the 48 churches, and an index. The book sells for \$12.00 and may be purchased at the Missions Office, 254 Highway 15 North, Pontotoc, Mississippi 38863.

HHS secretary Louis Sullivan outlines views on homosexuality

ORANGE, Calif. (EP) — In a dramatic departure from a paper distributed as part of a "Report of the Secretary's Task Force on Youth Suicide," which blames society, Catholics, Southern Baptists, and Evangelical groups for the high rate of suicide among homosexual teens, Health and Human Services Secretary Louis Sullivan stated "the views expressed in the previous report do not represent in any way my personal beliefs or the policy of this department."

In a letter to Orange County Congressman William El Dannemeyer Oct. 13, Sullivan said, "I am strongly committed to advancing traditional family values. Federal policies must be crafted with great care so as to strengthen, rather than undermine, the institution of the family. In my opi-

nion, the views expressed in the paper run contrary to that aim."

The discredited "paper" was written by Paul Gibson, a member of San Francisco's homosexual community. Though Sullivan has rejected the report, it is being quoted extensively and distributed on Capitol Hill.

Sullivan concluded that in future work by HHS, "one of the key guideposts I will have in mind is whether or not such initiatives help to advance, first and foremost, the role of the family, as well as that of faith, our schools, and other traditional social institutions in providing children with love, support and guidance to emerge from the often troubled adolescent years with a sense of purpose, self-respect, and a consistent set of values."

Devotional

God is not the fool

By Russell Bush Jr.
Luke 12:1-21

You can't get away with it (vv. 1-3).

For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. (Luke 12:2).

Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops (Luke 12:3).

Men spend far too much time trying to cover their evil deeds. They try to keep words spoken in secret from becoming publicly known. Even if we succeed in hiding these things from men, we cannot hide them from the One to whom we are ultimately accountable. God is not the fool.



Bush

Our God is omnipotent (vv. 4-7)

We tend to be fearful of man who is limited in what he can do. We should "Fear him, which after he hath killed hath power to cast into hell." God does not forget even sparrows. The hairs of our heads are numbered. We are valuable to him. He is able to do more than we could ever think or ask. God is not the fool.

Friends or foe? (vv. 8-12)

If we confess him, he confesses us. If we deny him, he denies us. I am so glad that he has chosen to call those who confess him, friends. If God be for us, who can be against us? Those who believe not, the wrath of God abideth upon them. God is not the fool.

Will the real fool stand up? (vv. 13-31)

Jesus told a parable of a rich man who thought that life consisted in the abundance of things which he possessed. Enough was never enough. It was "my fruits," "my barns," "my goods," and "my soul." Are these possessive words found in your vocabulary? If so, will the real fool stand up! "But God said unto him, thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" (Luke 12:20).

God is not the fool!

Bush is pastor, Main Street, Hattiesburg.

Mississippi Baptist activities

- Nov. 27 "M" Night — in each association (CT Emphasis)
- Dec. 1-2 Area Coordinators Specialized Training; Central Hills Retreat; Noon, 1st-3:30 p.m., 2nd (BRO)
- Dec. 2 Key Leader Seminar; Central Hills Retreat; 9:30 a.m.-3:30 p.m. (BRO)

Texas Baptists set record

DALLAS (BP) — About 740,000 people attended Texas Baptist Bible studies on "Great Day in the Morning" Oct. 29, setting a record for Sunday school attendance.

Bob Fuston, associational consultant in the Sunday school division of the Baptist General Convention of Texas, said 739,534 people were reported in Sunday Schools across the state. The total is 18,791 more than the previous record, set in 1988.

On an average Sunday, Texas Baptists have 599,632 attending Bible study.

Baptist Record

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901 COMMERCE ST SUITE 401
NASHVILLE TN 37203

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